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Thematic Quranic Translation Series Installment 14
(IN ENGLISH LANGUAGE)

The Fake Story of Prophet Mohammad's marriage
with the divorced wife of his adopted son.

Rationally re-translated from Chapter Al-Ahzaab

PRELUDE

A hell lot of hue and cry is raised by Islamophobes on the issue of Prophet Mohammad pbuh undertaking to marry Zaiynab, the wife of one called Zayid, having been attracted to her due to her beautiful looks. Zayid is a fabricated character who is actually reported, in hearsay based Islamic Tradition, to be the Prophet's adopted son, who upon knowing the intentions of the Prophet, agreed unhesitatingly to divorce his wife Zaiynab in order to facilitate her re-marriage with the Prophet. Through the fake translations of Quran, even Allah swt is not spared from being blamed of blessing this debauchery on the part of the holy Prophet (Na'oozu Billah), and of ordaining him not to hide his desire, and of going ahead with this marriage in an open manner so that a custom is established whereby adopted sons' spouses can be taken into matrimony, when divorced, as a permissible conduct.

Most regrettably, Quranic text or its assertions do not state, allege, infer or imply any act of marriage in the relevant verses!!! There is no attestation found in Quran, even in the least, of the tradition based fictitious story of such a marriage. No names of Zayid or Zaiynab are to be found therein. No mention of an adopted son, no divorce, and no hiding of desires, as falsely interpreted, are to be discovered in the relevant Quranic narration. Contrary to this blame game agenda of the Arab despotic enemies of Islam, **the issue under discussion in these Verses belongs to the requirement of an "unfaltering**

and unhesitating compliance of divine government's directives" and to "meeting promptly the strategic requirements by responsible officials of the governing body when decided to do so".

Keeping this obvious perspective in view, a fresh, most rational and academic translation of relevant verses is attempted hereunder. Its linguistic and empirical approach and merit are hopefully not going to require any further elaboration, debate or discourse. Should there be a scholarly objection to this work, those with authentic supportive material from Quran will be welcomed in a spirit of academic cooperation.

VERSE 33/36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

“If and when clear-cut orders are issued from the divine Government (قَضَىٰ اللَّهُ وَرَسُولُهُ), it is not permissible for the responsible peace keeping individuals (لَهُمُ الْخِيَرَةُ) and such groups/bodies (مُؤْمِنَةٍ) to exercise their own discretion (أَمْرِهِمْ). Whoever of the responsible officials would rebel against the divine Government (يعص الله ورسوله) will be construed as having gone into manifest transgression.”

VERSE 33/37: آيت: ٣٣/٣٧

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۚ

“Do remember in this connection the case of the one whom God and thou had rewarded (given a senior position); when you had ordered him by saying:

“keep united with your close ally (أَمْسِكْ عَلَيْكَ زَوْجَكَ) and remain cautious and god-fearing in respect of divine Government's directives (وَاتَّقِ اللَّهَ); you are known to keep those strategic affairs concealed under your personal knowledge (وَتُخْفِي فِي نَفْسِكَ) which the divine Government wanted to be acted upon openly (مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ); just because you fear reaction from some people (وَتَخْشَى النَّاسَ); whereas, divine Government's disobedience was more liable to be afraid of (وَاللَّهُ

(أَحَقُّ أَنْ تَخْشَاهُ); and when it was agreed that an increase (or a raise) in the manpower from the present level (زَيْدٌ مِّنْهَا) had become an inevitable necessity (وَطَرًا), we had made you join hands with that allied group (رَوَّجْنَاكَهَا) in order to establish a precedent for other law enforcers (الْمُؤْمِنِينَ) not to hesitate (لَا يَكُونُ) (حَرَجٌ) in enrolling into their ranks (أَزْوَاجٍ) those who seek to be their close associates (أَدْعِيَانِهِمْ), if they may have taken such a decision in view of their mandatory requirements (وَطَرًا). And thus Divine Government's orders may have been implemented (أَمْرُ اللَّهِ مَفْعُولًا).”

(The above Verse is an Arabic narrative too difficult in its structure and composition to be brought in order in a translation work. BUT, please take particular notice of who is speaking here, to whom, and who is presenting this dialogue between two men as a Quranic text. It is NOT Allah here speaking with His Rusool. Actually, Allah swt here narrates the episode of Rusool, and here it is the Rusool who is reprimanding his subordinate officer of a region till the end of the Verse. Deplorably, the Arab historical crooks, taking advantage of the difficult and lengthy non-stop text, have turned the episode upside down making Allah speak here with His Rusool about his personal matters, by exercising a lot of interpolation. I have separated the Rusool's reprimand from the opening sentence of the Verse, by adding a new paragraph, to make things easier to follow and understand.)

VERSE 33/38:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

“Your Supreme Leader (النَّبِيِّ) cannot be held blame worthy for carrying out the duties that God has ordained for him. Such was God's way with those that have passed in earlier times. God's will is a law which becomes applicable without fail.”

P.S.

So friends, this is the true picture of the fake traditional story of Zayid and Zayinab invented to defame and destroy the true Islam and to use libel and slander against its holy founder. Religious insanity is so greatly manifest in Muslim intelligentsia that over the centuries they did not give a damn about what havoc was being played with their foundations. On the other hand, these

fictitious interpretations were circulated across the land beginning the early Umayyad era, and regional governors were ordered to disseminate and enforce them by sword among the religious scholars and in academic and intellectual circles. Thus this fictitious material was soon to assume the status of canonical interpretation throughout the Muslim world, and a single word spoken against its authenticity made one liable to death. My readers will find the same old fictitious and libelous story in almost every Quranic translation and interpretation that exists anywhere in any major language of the world.